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WEEKLY REVIEW.

—A very important announcement appeared in the items of Japanese news published in our Epitome a fortnight ago, viz.: that the edicts against Christianity which have been hitherto allowed to remain on the official notice-boards throughout the Empire, have been removed. This has been the fly in the ointment of Japan's progress, seriously qualifying our joy in the many improvements lately introduced, and it is matter of thankfulness and congratulation that religious liberty is at length a fact in that country.

—We would call attention to an article from the *Indian Mirror* on Godless Education, to be found among our Selections. Some terrible statements are here made regarding Government Education. It will be borne in mind that the *Mirror* is anything but a missionary paper, being the organ of the Progressive Brahmists. A letter in our correspondence columns shows that the neutrality of the Educational Department is like the perpendicularity of the tower of Pisa. In connection with this, will some of our friends who have access to the works look into the teaching of Narsing Mehta, Samuldas Bhakt, the Karangelo, and the books prescribed for the Marathi standards, and let us know what mental food our Government is giving to the Hindoos, Parsees, Somajists and others who attend their schools?

—The *Indu Prakash* says that thirteen hours' labour is exacted from the labourers in the Bombay cotton mills. Neither is the rest of the Sabbath allowed them. There is urgent call for legislation in connection with this matter. It is simply scandalous to subject these poor creatures to thirteen hours of daily labour, and to deprive them of the weekly rest is—murder. We know a gentleman having the control of one of these mills who said that even the machinery required a Sabbath, and to run it every day would be to cause its rapid destruction.

—Our readers have probably not forgotten the article on the 'Mission Delusion' which appeared in the *Times of India*, February 5th. They published this week a letter from London, signed *Eclectic*, the writer of which says :—

"I was at first inclined to take you rather roughly to task for what seemed like 'recanting' in the comments which you made regarding an article in your local *Guardian* having reference to your remarks upon Lord Lawrence's letter upon Indian Missions.

"But after all, I see you did not recant nor swerve at all from the principles you first enunciated, nor yield to any one in respect and admiration for all good and true missionaries, but expressed some regret that under the present system there are so few of them. I do not think you can be described as hostile to missionaries or their cause, but rather advocate their being properly prepared for their duties before they leave England.

"To say, then, that those are hostile to missions and missionaries who desire to reform a system which has failed, or to render it more efficient, is simply to claim for missionary societies an immunity from that fair criticism from which all other bodies entrusted with the funds of the public are not exempted."

We fancy that very few of those who read the subjoined words in the *Times of India* of February 5, gave them the interpretation which is now offered :

"It is simply impossible that Lord Lawrence, with his Indian experience, can believe that missionaries have effected, or are likely to effect, any appreciable good in the way of conversion to Christianity in India, for no man knows better than Lord Lawrence that such is not the case."

The London correspondent also says :

"I confess that looking at the question from a disinterested and common-sense point of view it seems to some little short of a crime for people in England with thousands—I might almost say millions of souls—steeped in ignorance and darkness, at their own doors, to be spending their money, or, as some would say to be wasting it on missions to convert the heathen, which effect nothing, or at least so little, that all its advocates can say in its favour is that sixty years is a very short time within which to look for any results at all."

People who have given a great deal more attention to the subject than *Eclectic* would seem to have done, believe that the home mission work has received its greatest impulse from the foreign mission work, and that the latter, if it has not benefited the heathen, has at least been most beneficial to England. England would be a great deal more infidel than it is, if its Christians had not remembered the last command of the Redeemer. But the work of modern Missions has resulted in the salvation of many myriads of souls and in the recovery of many tribes from barbarism and heathenism to Christianity. Some of the most honourable examples of martyrdom in all history have been given during this very generation among Malagasis who had received from missionaries the knowledge of Christ's Gospel. As it is, one of the difficulties encountered by the missionary in India, is caused by the fact that Christians in England were so long unmindful of the obligation to communicate to this country a Gospel designed for the whole human family. To the unsophisticated mind it seems that there has been a scandalous forfeiture of duty and a most selfish and culpable embezzlement by Europeans of that which was given for the world.

—We are happy to announce the publication of The Way, the Truth and the Life, Lectures to educated Hindoos by Professor Seelye. Four Lectures delivered by Professor Seelye when among us recently are included in this very handsomely got up volume. The first Lecture is on The desirable end of Progress, the second shows the Christian Religion to be worthy of Examination, the third treats of The Light of Life, and the fourth is on the Need of a Divine work in Man's redemption. We may be in error, but we have the feeling that nothing more admirable than these Lectures has ever been given to the theists of India. They are characterized by profound thought, logical statement, real clearness, simplicity, frankness and faithfulness. The sincerity and cordial kindly feeling of the Lecturer are constantly manifest. We cannot but hope that this little volume will be accepted by our Native friends in the same spirit in which it has been written. In another column will be found an extract from the first of these Lectures. The volume has been published in different bindings by the Bombay Tract and Book Society, and may be had (price 12 annas and 6 annas) at the Tract Depôt, Esplanade.

—The Report of the Bombay Auxiliary Bible Society for 1872 contains interesting reports by Rev. Messrs. Wilder, Beatty and Smith, of tours performed by them in their respective fields, to promote the circulation of the Scriptures. Mr. Wilder visited the Putwurdhun States and portions of the Sattara and Belgaum Collectorates. In 220 out of 260 villages visited, he could find no trace of any missionary or native preacher having visited them before. Mr. Beatty's tour was in Kattyawar. In many cases there was not a single reader in the village. Mr. Smith itinerated in Belgaum.

"In one large town the master of the Government school very much hindered our work in this way. He instructed his boys not to purchase our books, and of course it was soon published through the town that we were dangerous persons, and our books dangerous commodities. The result was that our sales in this place were very few."

We heard not long since of an instance in which the teacher of a Government School compelled all the scholars who had purchased Christian tracts of a colporteur to take them back. This course would never be pursued by a Government teacher if he supposed it likely to give offence to his superiors. If the question is asked, why he believes his conduct will not be found fault with, the answer is at hand. He believes that the Educational Department are adverse to the spread of Christianity in the land, because all references to that religion are so carefully avoided in the books used, while quotations are freely made from other religious books.—The Bible Society reports sales amounting to Rs. 2,276 and contributions Rs. 2,767, and Rs. 4,058 from the Parent Society.

—The *Indian Statesman* had some remarks lately upon the *character* of the miracles which the Romish Church alleges, from time to time, to have been wrought in her behalf,—*e.g.* the apparition of the Virgin to stimulate the patriotism of the Alsatians. The *Catholic Examiner* thus replies :

"Probably our contemporary remembers having heard, or perhaps read, of other apparitions, not in the modern Catholic Church; of one in which a venerable couple were told that they were to be blessed with a son; of another, in which a young virgin was told of the wonderful conception that

was to take place within her; and of others, to certain devout women, who 'were to minister' to merely popular delusions,' and to say that the Crucified was risen."

The *Statesman* well replies:

"But who, even amongst the Roman clergy themselves, upon reflection, can dare place these trivial stories about the appearance of the Virgin, in the same category with the events recorded in Scripture, as attending the stupendous facts of the Redeemer's incarnation and death? There is real fatuity in suggesting such an association of ideas. We do not venture for a moment to say that God has ceased to work miracles in the Christian Church, but we do say that the multiplication of such idle stories as are constantly reaching us from Catholic countries justifies our distrust of Romish miracles altogether."

The value of the apparitions mentioned in Scripture and cited by the *Examiner*, is in the corroborative testimony of the events predicted on those occasions. The events predicted were specific and they were uncommon. We should never have heard of the appearance of Gabriel to Zechariah, if it had not been that the remarkable things foretold by him came to pass. This couple had prayed for a child in early years; but they were now well stricken in years and had long abandoned the expectation of offspring. The dumbness of Zechariah, and finally the birth of John the Baptist, were such evidences of the truth of the apparition as should satisfy the most sceptical. If the Virgin, the next time she appeared, would only in like manner foretell some event that no man living could have foretold, specific, out of the course of nature, excluding all suspicion of trickery, then if the event should come to pass we would have some ground for confidence in the story.

—We are glad to get the Report of the Methodist Episcopal Mission in N. India for 1872. There are 20 missionaries connected with this work. 128 adults were baptized last year. The number of members is 793, of probationers 557. Some of the facts contained in this Report have been already mentioned by us. We have marked some extracts for our Miscellany. A favourable report is made of the progress of the students in the Theological School under Rev. D. W. Thomas at Bareilly. Funds for the endowment of scholarships in this institution are asked for. It may be remembered that Mr. Thomas, the missionary in charge, himself gave Rs. 40,000 to establish this institution. Nothing in this Report is to our mind more hopeful than the account of the work among the villages of Budaon, by native preachers, going from village to village, holding meetings and urging the people to come to Jesus there and then, with numerous conversions as the result. A similar report lately came to our ears from Guzarat. We believe that when evangelists, foreign or native, go into our rural districts with the fixed expectation of winning souls, strong in the conviction that God loves men and is willing to save them 'just now,' with all their powers surrendered to Christ, and seeking his glory first and last, we shall hear from many quarters of large numbers turning to the Lord.

—We learn from the Report of the London Society's Belgaum Mission that there are 2 missionaries, 2 Native ministers, 7 other Native agents and 50 communicants. Increase of communicants last year, 5. A woman, 80 years of age, mother of one of the evangelists, was baptized on profession of her faith. Various hopeful indications are reported.

—In the *Bengal Magazine* for April we find the following sonnet. D. we suppose is for Dutt, the Christian poet of Bengal.

CONVERTS' HOME,——STREET.

THE humblest minnow in its native stream,
Breasting the freshets, or at careless play,
Where stones and dancing flags the tide delay,
I hold more lovely han the shoals that gleam
In radiant globes of crystal, though they seem
Like living gems, or elves in loose array,
Whose polished corslets, and brigandines gay
Flash back with usury the pale moon's beam.
The hardy snowdrop that untended blows
By hedgerow paths, when winter rules the sky,
I deem, too, sweeter than the hothouse rose
That droops dejected at the north wind's sigh;
And thus these lofty walls, this verdant close,
I pass to-day nor feel my heart swell high.

D.

—At 2 o'clock on Tuesday morning a Native sentry at the Bombay Mint shot himself dead with his musket, after taking off his boot to discharge the gun with his foot. He belonged to the Marine Battalion, and it would appear from the evidence given by a Soobhadar of the same that all the men have a very firm belief that the Mint is haunted by night, and that those who mount guard are liable to receive visits from a ghost; and the Soobhadar evidently inclined to the opinion that the deceased had committed suicide under the influence of the terror caused by this superstition. The ghost is said to appear in the form of a cat, and we can imagine the feelings with which in the dead of night a sepoy on his solitary guard would regard any cat that should cross his path. The courage to meet the cannon's mouth is nothing to the bravery required to face these supposed stragglers from the lower world, 'revisiting the glimpses of the moon.' We heard a Native preacher the other day speak of the change wrought by the Gospel in delivering him from all fear of demoniacal assaults, and the interested looks of those who heard him showed how keenly they appreciated the advantage of which he was speaking. We have the impression that something similar in connection with the same locality, occurred a few years ago.

—The Rev. W. S. Price, of the C. M. S., has been obliged by feeble health to leave for England. Mr. Price has for many years had the charge of the Sharanpoor Christian community, near Nassick. He is succeeded there by the Rev. Robert Squires. Thus three missionaries of this Society have left within three weeks. Though it is more than 23 years since Mr. Price came out first, we hope he may be enabled to return again to a field in which he has been so useful, and to reap where he has so largely sowed.

—We have had a little rebellion in Bombay. On Friday of last week there was a sharp conflict between 200 or 300 Parsees, and Purdesis employed by them, on the one side, and the Police on the other. The scene of battle was a piece of ground in the vicinity of one of the Towers of Silence on Malabar Hill. A Hindoo and a Mussulman who claimed to be owners of the piece of ground near the tower had made preparations for erecting a building upon it. This was the offence. The Parsees claimed that the ground belonged to them, but they had evidently not much confidence in their legal title, else they would have quietly obtained an injunction until there could be a decision as to the title. Instead of this they resorted, to some extent, but have met with a great deal of resistance. We believe however that good has been done. We should be glad to learn that the cruel treatment of women exoffensive buildings; they pulled down and then burned the huts of the workmen and house erected for a European Superintendent; the arrival of a large body of Police then caused them to scatter. A considerable body of them retreated to the Tower of Silence, barred the gate, and defied the Police. Mr. Souter, the Commissioner, gave them time to reconsider the matter; but on their persistent refusal to submit, force sufficient to burst open the gate was brought to bear. About 75 were taken prisoners and marched off to the House of Correction. The *Bombay Gazette* gave a graphic account of the affair, but was betrayed into an error when it represented the Parsees as besmearing the bodies of their dead with ghee and exposing them to be licked by dogs, in the hope of thus securing the felicity of the departed in the other world. This statement was incorrect. It led however to some inquiry as to the use for which dogs are wanted in Parsee houses when a person is dying. The *Gazette* has been furnished with a statement by a highly respectable Parsee, which we here somewhat abridge:—

"As far as I can know anything of the custom from personal observation, it is this. The body of a Parsee, when life is extinct, is taken down from his room to the ground floor; it is washed and purified and laid in clean white clothes on slabs of stone placed in a corner. A tumbler light is placed at a short distance from it. Before the removal of the body to the Towers of Silence, two Parsee priests stand in the door-way and say certain prayers. It is at two, or perhaps three, intervals during the repetition of these prayers that a dog (which is kept ready outside the house) is taken in by a person, who lifts it up in his hands in order to keep it under proper restraint, and so holds it at a distance from the body that the dog may look at it. As soon as the animal has cast a look at the body, it is instantly taken out of the house. Of all animals the eye-sight of the dog is, among the Parsees, believed to be so holy and so far free from earthly impurity, as to be able to discern the presence of the Evil Spirit on earth. Thus, while the priests are praying in the door-way, the dog is made to look at the dead body with the notion that its purifying sacred glance would drive the Evil Spirit away from its vicinity."

Is it quite correct to say that the body is taken to the ground floor when life is extinct? Is it not rather when it is supposed that life is about to become extinct that it is taken down and water poured upon it? Is it not considered desirable that death should take place while this is being done? Have there not been instances of parties who have recovered after the process designed to give them a happy release from life has been entered upon? Does the attending physician ever witness the death of his patient? Is he not strictly required to let them know when death is near, and are not his services then dispensed with? We know very well that our Parsee friends do not like the discussion of these things, and that some of them deny that the custom is such as we have intimated. But we have been assured by those who could not but know the truth of the matter, that the representation is correct. People get strangely wedded to the most barbarous usages, and it will not do, through an overweening deference to the feelings of men, to avoid the discussion of them. They must be looked at before they can be seen in their true light. The enlightened Parsees should themselves move in these matters. They have done so to

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pecting confinement, has been modified. Perverted notions of religion are at the bottom of these barbarous customs. How sadly suggestive all this about the glance of a dog as having sanctity in it, and power to drive away the Evil Spirit ; to say nothing about the sacred bull whose tail was lately cut off, and about the sanctifying virtue of cow's urine. It is vexatious to have to speak of such disgusting things ; but it is deplorable in the extreme to think of a people so energetic and influential, and in many respects so enlightened, retaining these degrading superstitions and so obstinately clinging to such unworthy views in religion. We do not speak in any Pharisaical spirit ; we are ready to acknowledge that Europeans have been very slow to shake off many hereditary superstitions. But true nobility consists in love of the truth and in a readiness to yield to it, whatever it may cost, and not in a blind devotion to custom. Why should a dead Parsee be considered more sacred than a living one ? Or why should it be more lawful to build a bungalow near a Parsee's residence, than to build it near a Tower of Silence ? There are obvious reasons however why these Dhokmas should be at a distance from human habitations, and it is a wonder that they have been allowed to remain in the place most eligible for the residences of the living, while other classes have been assigned places of interment at a distance of some miles from the city.

The Bombay Guardian.

SATURDAY, APRIL 12, 1873.

WHAT MISSIONARY TEACHING SHOULD BE.

The *Guzarat Mitra* tells us what Missionaries in India should teach, and we hasten to transfer the article to our columns, assured that all Missionaries will read it with interest. Here is what our contemporary says :

" Suppose a Christian Missionary like the Rev. Mr. B. of the *Bombay Guardian*, were to say to Young India as follows :—'You see, my dear friend, we come from England, which is a religious country, and which is now in the height of its glory. Our country has become splendid because of the personal piety of our citizens, and through an earnest wish which the people have to come near to the Almighty. It is a very noble thing for a man to love his fellow-men, honour his parents, and to purge and disperse from his heart all the seeds of evil. We like that man more who has a love of God, and goodwill towards men, than one who is simply a great scholar, without possessing any of the virtues which adorn human nature. Our literature, as you are aware, is the noblest monument of our country, for all our writers aim at teaching peace and friendship to all men, and inculcating truths which tend to a useful and holy life. See how bad many of you are. How ready are some of you to invade the sanctity of married life without the slightest twinge of conscience. How easily do the natives speak a lie, and how little shame they feel in committing a theft ? Do you like this kind of men ? We are all disgusted with hearing the extraordinary abuse in which your men and women indulge, and we cannot go to any of your markets or any other place of general resort without hearing things revolting to the sense of man, and outraging violently against public morality. Will you tolerate this state of things ? Or will you not, with a determined will, pull down your idols, and draw near to that Ruler on high, who alone is great, and whose love is our safety and whose will our law ? Look, my young friend, seriously at this matter. We beseech you to hear our advice, and to lead a holy life. You must make yourself an example to all your countrymen. Remember that your own happiness and the happiness of your country depend upon your character as citizens. If you keep the company of Satan, and act in direct violation to the laws of God, there is no chance of your ever rising to a great and flourishing people. You must extricate your fellow-men from ignorance, and afford them a ray of that light of knowledge which separates rational men from the brute creation. Inculcate by theory and practice the love of God, and *his* worship only, and you will make some step towards both social and political advancement. This is our teaching, and this is our faith; and you see how sensible and plain are the truths that we have told you. Please ponder over them, and we will recognize you as brother, and glorify God for his grace. Let not your hearts be strong, and steeled against the reception of the truth. Let not your minds be impervious to the rays of vivid truth. Be candid, my friend, and act like man. It is for this teaching, simple as it is, that we have left our dear shores of Albion, and the poetic scenery of Caledonia, and it would be strange if, after all we have said, you and your friends follow again the old ways, and set our advice at defiance. But we hope for the best. And let us long for that day when all men of your kind will readily acknowledge the plain truth which we have enunciated before you, and act agreeably to the voice of their soul.' But do the missionaries teach in this manner ? We are sorry to say that they do not. And what is the reason ? But this question has no answer free from the words like Revelation, Faith, and Salvation, whose meanings we have never understood in all our life."

We are really thankful to our contemporary for his counsel, and especially for the courteous and kind way in which he puts it, in striking contrast with the insulting and vulgar tone that is sometimes used in criticisms on missionaries. We have no doubt that the writer is sincere in his remarks, and really believes that missionaries would do more good by substituting moral essays for the preaching of the Gospel. But if he is truly candid, as we suppose him to be, he will carefully consider what we have to say on the subject, and not insist upon regarding it from one point of view.

Would it have been necessary for missionaries to come to this country merely for the purpose of calling the attention of the people to this and that neglected virtue ? Is there not a large amount of good moral instruction to be found in the indigenous literature of this country ? In Vidoor Niti for instance you have page after page of excellent instruction. A beautiful system of morality may be gleaned from various Hindoo books. The missionary knew very well before he came to this country that Hindoos and in fact all mankind know a hundred times more of duty than they practice. God has not left himself without a witness ; he has written his laws in the hearts of men. What is wanted is a heart to obey. If men were actuated by an earnest and predominating desire to be to one another what God intended they should be, they would not continue as they are, nor would they need that missionaries should come thousands of miles to teach them the elements of morality. As a matter of fact the motives and arguments which the *Guzarat Mitra* offers the missionary for use among the people, are just those that fail to move them. They are under the influence of very different motives. The love of money, the love of ease, self-interest in some form or other rules them with an absoluteness that laughs to scorn any mere human efforts to subject them to the control of higher motives. This subject has been treated in one of Professor Seelye's Lectures, just published, and we feel that we cannot do better than extract the following passage bearing directly on the point in question :

" Instruction in moral precepts gives no inspiration to virtue, as facts abundantly show. We are liable to a great mistake here, a mistake actually made by many men, who from a false theory of human nature draw conclusions which all the facts of human conduct deny. It is judged that because men ought to act virtuously, they would do so if they could only see this duty with unmistakable clearness. But the simple fact is that they do see it, and have always seen it. No man needs to be told that he ought to do right ; he knows it without any telling : and oh, how feeble are all the instructions of another, in comparison with the strength and the majesty of that undying voice which, in every man's soul, has been proclaiming his duty ever since he had a soul ! The great trouble is that men will not do their duty when it is known, and how shall any increasing instruction reach or remedy this ?

" Socrates furnishes a conspicuous example of the failure of this method. Of all the world's great ethical teachers, no one seems to have had as complete a conviction as he, that instruction in virtue is sufficient to secure virtue. Virtue is teachable, was his famous motto, on the basis of which he went about for thirty years, through the streets and workshops of Athens, illustrating and expounding his favourite theme, seeking ever to make men virtuous by instructing them in the precepts of virtue. Does any one doubt the matchless skill with which this great master inculcated his lessons ? Is any one likely to exaggerate the prodigious intellectual results of his teaching ? These abide still, and are certain to far outlast our time, but we have no evidence of the slightest moral improvement resulting from all the efforts of Socrates. Alcibiades, one of his most intimate and attentive pupils and friends, upon whom Socrates exerted all his power of reformation, remained a licentious and hopeless profligate ; and it does not appear, that in any instance, this master of spiritual births, as he termed himself, was able to bring forth one virtuous impulse to a virtuous life. In all this Socrates only illustrates the universal law. No preaching of morality, unattended by any other influence, has ever sunk deep into society, or spread widely in the thoughts and actions of men. It has never shown any power to mould society internally and from the centre. It is a very narrow reading of history, and a very shallow acquaintance with the heart, which has not yet taught us that something other than knowledge is necessary in order to virtue, that something more than light is needed in order to life.

" But if instruction in virtue were all-sufficient to secure virtuous conduct, yet if we look more profoundly into such conduct, good and desirable as it is, we shall not find it the highest object of a wise man's desire. For this conception of virtue never rises higher than the thought of duty,—the thought of something which ought to be done. It commands, it prohibits, and we fulfil its mandates when we do what it bids us do. But there is a great difference between doing righteously and being righteous, between obedience to a law and the inspiration of a life. The constraints of moral precept can, at the best, only mould our deeds ; it cannot shape our inclinations, nor furnish any inner and living spring to moral action. You may teach a blind man how to direct his steps, and by some leading string he may follow your directions perfectly ; but oh, how much better when he has his own eye, and walks in the light of his own clear seeing ! You may make a marble statue, faultless in its beauty ; but how much better that breathing creation which God has made, which is instinct with life, and which moves as its free spirit guides it ! And thus, however perfectly you may regulate your conduct by the constraint of duty, it is a far higher and nobler life, when your spirit needs no external constraint to control it, but chooses truth and righteousness in the exercise of its perfect liberty and because of its perfect love. A fountain of purity, opened in the depth and centre of the soul, and fed exhaustlessly with the spontaneous impulse of life, every one who intelligently seeks either his own good, or the highest welfare of society, will surely desire. But this perfect life is inconceivable apart from a Divine quickening, and demands a religious source alike to evoke and sustain it. Religion has therefore, in all time and by the great majority of men, been felt to be indispensable to the highest good. No material prosperity, nor culture, nor virtue, however extended, refined, or sure, can adequately bless men."

Some of the most earnest and fervent

expositions of morality ever made, were made in France just before the outbreak of the great French Revolution, nay, by men who took a prominent part in those scenes of terror. Robespierre was a great teacher of morality. Condorcel wrote a most glowing work on the perfectibility of the human species without any aid from revelation, just before the Reign of Terror converted France into a Pandemonium.

Men will never be what they should be in their relations to one another, until they are brought into their right relations to God. A very common illustration of this presents itself in the family. Children that grow up without being taught the obligation to honour their parents, are little likely to be bound together in ties of cordial love. Men that are engaged in rebellion against a wise and gracious sovereign, will not be characterized by any greater faithfulness to each other than their self-interest may dictate. The highest sanctions for right conduct are found in the right character of God, and, in the nature of things, must be found there. And selfishness, with its myriad forms of manifestation, rules mankind because men know not God. The missionary can remember a time in his own experience when through the light obtained from God's word he was awakened to see the beauty and desirableness of a consecrated and virtuous life, having its spring in a purified heart, and when he made himself exceedingly unhappy in his attempts to attain to this purity and virtue, and at length found out his need of that divine power which is offered in the Gospel, and by faith in Christ obtained an inward and radical change; and it is because he has had experience of this marvellous power attendant on the Gospel, that he is encouraged to address his fellow-sinners in India and urge them to look to the crucified One, who offered himself to God on our behalf that through Him we might be brought into harmonious relations with the Author of our being. We regret that our contemporary should have remained to this day, ignorant of the meaning of such words as Revelation, Faith and Salvation, altogether the most important words in human language. But we cannot speak scornfully of him for this ignorance, for the writer of these lines was in the profoundest darkness as to their meaning until he was twenty-eight years of age.

WHAT IS TRUTH?

The elect lady. (2 John i.) These three letters were probably written at the same time, the first being to some particular church, and the others to private persons.

That we lose not those things that we have wrought. (8.) It is very sad to see Christians declining from usefulness and withdrawing from labours of love, through the influence of some new views they have adopted. We have good reason to doubt the truth of any opinions that tend to make us less eager to make known the Gospel.

Which have borne witness of thy charity before the church. (3 John 6.) We see how much freedom there was in the church-meetings. Christian brethren, passing through, spoke, and told of the kindness with which they had been entertained.

After a godly sort. In a way worthy of God, says the Gr. Inasmuch as ye have done it unto these, ye have done it unto me.

Taking nothing of the Gentiles. (7.) After the Pauline method.

I wrote unto the church. (9.) This was what we call the first epistle of John, no doubt.

Casteth them out of the church. (10.) This Diotrephes seems to have been the first Pope Not only compelling the church to exclude those. whom he dislikes, but to excommmunicate those who receive them. It is their greater consecration that causes his wrath—Cain-like.

He that doeth evil hath not seen God. (11.) Not only is unconverted, but never was converted,—unless you suppose the apostle to make a distinction between the man that now is, and the one that before was.

Turning the grace of God into lasciviousness. (Jude 4.) Understanding by grace freedom from restraint, and thus denying the Lord. A man as truly denies the Lord by making his name a cover for sin, as if he denied him in express words.

In everlasting chains under darkness. (6.) These cannot be the evil spirits with whom we are now contending here.

Despise dominion. (8.) Where? In the church, apparently.

Durst not bring a railing accusation. (9.) It is difficult to identify the reference, unless it be Zech. iii. 2. 'Fools rush in where angels fear to tread.' We find that there were men in the churches who fancied they showed their own superior enlightenment by speaking disparagingly of the apostles.

Cain—Balaam—Core. (11.) These all, in the face of great light, set themselves against those whom God was manifestly blessing. This may seem a very light thing to men, but it is an offence of the deepest dye in the sight of God.

Feeding themselves without fear. (12.) It is important here to notice the Greek word used for 'feeding': it is ποιμαινοντες, shepherding themselves; sheep that insist upon being their own shepherds; self-willed, too proud to be indebted to others for their knowledge of the Lord's will. It is very true that every Christian is led by the Spirit; but every one that is led by the Spirit will be glad to recognize the Spirit's work in others. To one is given the spirit of knowledge; to another the meekness of wisdom to receive instruction; all by the Spirit. What is here said is connected with the gainsaying of Core. The gainsaying was as follows: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" The charge of self-exaltation brought against Moses and Aaron unjustly, may perhaps justly be brought against ministers of various denominations, who keep to themselves the entire work of ministry, whereas the epistles show plainly that "the body is not one member but many." "If the whole body were an eye, where were the hearing?" In our recoil from prelacy we need not go to Korahism or stigmatize every teacher as a pretender.

Murmurers, complainers. (16.) These were the ungodly, unconverted persons who had crept in unawares, and who were walking after their own lusts; *i. e.* they were self-willed, disposed to see faults in others rather than in themselves, and opposed to anything like discipline in the Church.

Have compassion, making a difference. (22.) Though I have spoken so severely against these Antinomians, still I would have you distinguish between the utterly hardened and others who may possibly be reclaimed by kindness.

Others save with fear. (23.) That is by awakening their fears; preach the law of God powerfully; show them the flames of hell ready to take hold upon them. The love of Christ constrains us; knowing the terrors of the Lord we persuade men.

Revelation. (i. 1.) Apocalypse, that is unveiling. This book is about the disclosure of Christ's glory to be made to men. Instead of being a book of riddles as some think, it is a book of revelations; but then these are made to the servants of Christ, those who follow him. To others, the matters are necessarily very mysterious. We see then that in order to understand this book it is necessary that a man be thoroughly consecrated to Christ's will. We see how necessary the first three chapters are, to fit us for the study of the work.

Which must shortly come to pass. This leads us to look for the fulfilment of things prophesied in this book, in the events that have actually taken place. As the prophecies of Daniel were intended to cover the ground intervening between the Old Testament prophets and New Testament events, so this book is intended to cover the ground between the end of the apostolic period and the glorious coming of Christ.

From the seven Spirits. (4.) Grace and peace are invoked from the Father, the seven Spirits and the Son. Why is the Holy Spirit designated the seven Spirits? See Isaiah xi. 2. There is a reference to the diversity of gifts, or to the seven Churches, to each of which there was the Holy Ghost in his fulness. The apostle at once prepares us for a symbolical form of speech.

All kindreds of the earth shall wail because of him. (7.) They must previously have had the gospel preached to them.

Testimony of Jesus Christ. (9.) We testify that we have seen and known. We have personal acquaintance with Christ, and bear personal testimony.

Was dead, and behold I am alive for evermore and have the keys of hell and of death. (18.) Not only freed himself for ever from death, but has power to free his disciples. Death only interrupted his life; he returned from it with powers immensely enlarged. No pent-up Judea now confines them: wherever there is faith in him, there is divine power. The very Christ with whom the disciples had walked, came back to them and is with us always even unto the end of the world. Christ, the Christ of the Gospels and the Christ of the Acts, is with us to-day; why then should we live as though He had suffered some great discomfiture and been bereft of most of his power. He is to us as our faith is.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

My dear Mr. Editor,—I am surprised to see that for once you are behind the time. In your issue of March 22 you recommend Whately's Introductory Lessons to be read in Government Schools, as if nothing in that direction had hitherto been done by the Educational Department. But if you look at the last Catalogue of the Government Central Book Depôt (March 1872), published under the auspices of the Director of Public Instruction, you will find advertised, on page 68, Strauss's Life of Jesus Critically Examined, in 3 vols. Is not this considerate? Instead of bothering Native students with the Bible, which claims belief in Christ, they are helped to the writings of that advanced professor who wishes men to regard the Bible as a collection of myths. And the nicest point is that this is no breach of the so-called neutrality of Government in religious matters, because Strauss does not profess religion. Is there none to acknowledge, with a voice clear and strong, the tender care evinced by Government for the advancement and well-being of the young men they have undertaken to educate?

C. S.

Epitome of News.

Saturday, April 5, 1873.

—The Church of England Temperance Society: "A Committee of Convocation have reported that they would rejoice to see the establishment of a Church of England Temperance Society, based on certain defined principles, securing the coöperation of all members of the Church, whether abstainers or not from alcoholic drinks." The necessary steps having been taken towards the formation of such a Society, the inaugural meeting took place, as already reported, in the Lambeth Palace Library, under the presidency of the Archbishop, who was supported by a numerous attendance of clergy and laity.

"The first resolution, moved by the Bishop of Lichfield, was to the effect—'That, looking to the extensive and continued prevalence of the sin of intemperance in England, the Church of England, as charged with the spiritual and moral interests of the masses of the country, is bound to put forth special efforts with a view to its removal.' Thirty years of his life had, he said, been spent on the opposite side of the globe, but he had a vivid recollection of what he had seen, prior to that, of the miseries of drunkenness, when serving as curate in Soho; and also of the passing of the Beershop Act, from which we had to date the decay of our rural population. He went on to speak strongly of the operation of our vices on the native races of the earth, showing that they were not only the cause of the so-called dwindling away of these races (erroneously debited to 'civilization'), but the great stumbling-blocks to missionary success. How then was this monster evil to be removed? By that faith which could remove mountains. In the 'special efforts' referred to, let them work in the conviction that the grace of God was sufficient, and would be given according to their need. One effort should be to bring the law of the land into conformity with the

law of God; making it, for instance, severely punishable, even with seven years' imprisonment, to give drink to a man who had already had enough, and then to turn him out of the house reeling and perhaps to die. Action should be immediate, energetic and personal. And, as an example of the success of personal effort, he mentioned the case of an appeal to a drunken man, renewed after an interval of seven years. The man defended himself with the usual excuse, 'It was no sin—it was not punishable by law,' &c. Reference was then made to his children:—'Would you like to see any one of them grow up so?' 'Not one of them!' he said vehemently. The father's heart was touched, and from that moment he was a changed man. (Cheers.)

"In seconding the resolution Sir Harcourt Johnstone, M. P., warmly urged efforts for raising the domiciliary condition of the labouring classes as the best preventive of resort to the public-house. The resolution was carried.

"In moving the second resolution the Bishop of Ely confirmed, from his own extended intercourse among the poor, the sad testimony to the devastations of intemperance; and, in reference to what his right rev. brother had said about 'native races,' spoke also of the ravages of drunkenness among English colonists. High education was not in itself a remedy or preventive, for he knew cases in which men of the very highest position and intellect had been the victims of this vice. It was not Eton or Oxford, but the school of our Lord Jesus Christ, in which the true remedial education was to be had.

"In moving a vote of thanks to the Archbishop, Archdeacon Sandford acknowledged that he had received from the speech of a Nonconformist minister the impetus which led to his bringing this matter before Convocation. The motion was seconded by Dean Stanley, and, having been acknowledged by the Archbishop, his Grace dismissed the assembly with the Benediction."

—*Overland Mail:* "The Archbishop of Canterbury has written a letter to his suffragans calling attention to the work of the society lately formed, under the auspices of the Church, for the suppression of the vice of intemperance. His Grace expresses a hope that the bishops will employ such means as they think best suited in order to bring this important subject under the notice of the clergy and laity of their respective dioceses."

—*Oxford Guardian:* "Henry Wray, a private of the 1st battalion Rifle Brigade, was found dead in bed on Monday morning, after having been engaged on Sunday afternoon in a fight with another private of the same battalion, named Strugnall. A coroner's jury investigated the case. The jury returned a verdict of manslaughter, and the man Strugnall and the two soldiers who had acted as the seconds were forthwith taken into custody by the civil police. They appended to their verdict an expression of regret that a fight should be allowed to last a full half-hour on a Sunday afternoon in the presence of 150 soldiers and military police without any attempt on their part to stop it, and that the evidence had shown that such scenes were not unfrequent; and asked that stringent regulations might be made to prevent the recurrence of such proceedings."

—The Tower of Silence is making itself heard. Some of the papers have long accounts of a noisy and rather serious disturbance there yesterday. The following brief summary of it is from the *Indian Statesman:* "A serious *fracas* occurred yesterday morning near the Tower of Silence, on account of which about a hundred and fifty persons have been arrested by the police, and will be tried this morning before the Second Magistrate of Police. The circumstances which occasioned the disturbance are as follows:—It seems that a Hindoo owned a piece of ground close by the Tower of Silence. On this ground he has built a number of cadjan huts, and lately he purposed erecting in their place a large dwelling-house for himself and his family. On his intention becoming known to the Parsee Punchayet, they objected to the erection of the building, on the ground that it would overlook the Tower of Silence. The man, however, paid no heed to their request, and persisted in using his right to build a house, on his own land. It is rumoured that the Parsees, being exasperated at this man's conduct, resolved to drive him out by force and destroying the huts already built on his ground. A serious conflict ensued yesterday morning between a large number of Parsees and a similar number on the side of the alleged Hindoo landowner. The police, hearing of the disturbance, hurried to the spot in great power, and speedily dispersed the crowd, arresting about a hundred and fifty of them, among whom are a few severely wounded."

Monday, April 7.

—A remarkable story, says the *Times of India*, comes from Bangalore. Dr. Anthony, Port Surgeon of Cochin, was detained in the lock-up at Bangalore for 23 days on some charge of breach of trust respecting jewellery the value of which appears to amount to about Rs. 45 only. The case has been dismissed after investigation. The *Times of India* says the whole of this story is not told. We should think so.

—Mahableshwur Correspondent of the *Bombay Gazette* writes, 4th instant: "Last night a very sad accident occurred. J. R. Arthur, Esq., Collector of Sattara, was driving his dogcart (from the croquet-ground), and all went right till he was just leaving the bazaar, when the horse became unmanageable. Mrs. Francis and her daughter were in the way, and the horse ran into their conveyance. Both ladies were thrown out of their carriage, but I am glad to say they are not so badly hurt as was at first represented: their coachman however was killed. Mr. Arthur is in a very dangerous state: blood came out of his mouth and ears. This morning he spoke a little."

—*Bombay Gazette:* "Yesterday five boatmen went to Small Colaba for the purpose of selling a quantity of melons. Some altercation took place between one of the boatmen and three Bhattias as to the price of one of the melons, when the latter severely assaulted the former, from the effects of which he died shortly afterwards. An inquest was held on the body yesterday, and the inquiry stands adjourned till to-day. The Bhattias are in custody of the police."

—*Christian Advocate:* "A wonderful revival is in progress in Bloomington, Ill. Union meetings are held in which Methodist, Baptist, and Presbyterian Churches alike participate. Over *one thousand conversions* were reported during the first ten days. Many business men are among the number. Rev. Mr. Hammond is efficiently aiding the Churches in the work.

—"A considerable number of ministers in England have entered into a written agreement 'to meet each other in prayer before God on the whole or part of the hour between eight and nine o'clock on Saturday evenings, as far as circumstances and opportunities will allow, to pray the Divine blessing on the preaching of the word of God on the Sabbath following.' One of our London exchanges says the increased spirituality of the pulpit services of these ministers is manifest in every direction."

—"Tam Ching, one of the native Chinese preachers now engaged in mission work in San Francisco, was converted in that city about eight or nine years ago. He was then a mere lad, ignorant and exceedingly unprepossessing. He came, however, under the influence of the missionaries, and was thus brought to Christ. Feeling it to be his duty to preach, he returned to China and diligently prosecuted his studies. There also he married an intelligent and pious Chinese girl, who accompanied him on his return to San Francisco. Both are engaged in earnest missionary work as they have opportunity."

—"Five hundred and thirty women in the United States are doctors, twenty-four are dentists, five lawyers, and sixty-eight preachers."

—"Arsenic may be rendered inactive in the stomach by a dose of hydrated peroxide of iron, which is prepared by pouring a solution of green vitriol boiled with nitric acid, or of chloride of iron, into ammonia or soda, and washing the precipitate. Both arsenic and peroxide of iron can then be removed by the stomach-pump or an emetic.

Tuesday, April 8.

—The correspondent of the *Madras Mail*, Chudderghaut, Hyderabad, Deccan, reports, April 3: "A fearful encounter with a man-eating tiger resulting in the death of a promising young East Indian gentleman, Mr. Joseph Gay, eldest son of Mr. William Gay, Controller of Public Works Accounts in H. H. the Nizam's Service."

—*Bombay Gazette*:—"We observe that there are forty-seven superior appointments in connection with the educational department of this Presidency. The highest appointment is worth Rs. 1,950. Of the persons holding the appointments, thirty-three are Europeans, and the remaining fourteen natives."

—*Indu Prakash*:—"We are very sorry to see that the complaints in connection with the mills of Bombay are not still put an end to. Full thirteen hours labour during the day is still exacted from the lean, hunger-bitten native labourers, and all for the sole purpose of fattening a few mill owners. It is now complained that not satisfied with exacting this hard labour, the mill owners hardly allow them two leave-days in a month. We doubt not that, at this rate, the sympathising owners of Bombay mills must be making immense profit, though at the expense of the poor labourers' bones and flesh."

In connection with this we give the following letter which appeared in the *Times of India* on Saturday: "I sincerely hope that a popular voice may soon be raised against the practice of such a crushing system (of over work each day, Sunday included,) under a Christian Government. Think, Sir, of the internal state of a house whose tenants are not allowed a single day of rest in the week. Every moral and religious obligation sternly requires us to have this system abolished. But amidst this chaos it is a matter of gratification to observe that one mill—the Alliance Mill—is not kept at work on Sundays; and moreover, labouring under this disadvantage, it still pays a greater amount of dividend to its shareholders than any other mill, and of which mill I have the pleasure to be—A SHAREHOLDER."

If this be true (it can easily be verified by those concerned) it is a most valuable testimony. And ought to have weight with the most meney loving mill owners or managers among us.

—*Indian Church Gazette*:—"That a son of Dr. Arnold should deliberately put forth a volume ridiculing the notion of a personal God as a dogma under the especial protection of the Bishops of Winchester and Gloucester, and profanely illustrating the doctrine of the Trinity by a hypothesis of the three Lord Shaftesburies, is a melancholy but accomplished fact. Some of our readers may remember a series of papers entitled 'Literature and Dogma,' by Mr. Mathew Arnold, which came to an abrupt termination in the *Cornhill Magazine*. The conductors of that periodical, although they had admitted his essay on S. Paul and Protestantism, correctly judged that this sequel would be too much for the digestion of the English public. Mr. Arnold has, however, completed his work and given it to the world. Religion, he tells us, is not simply morality, but morality touched by emotion. God is not a Personal First Cause, the moral and intelligent Governor of the Universe, but 'a deeply moved way of saying conduct or righteousness.' This is, according to Mr. Arnold, what David and the Prophets meant when they spoke of God as their Rock and Saviour!"

—*Pall Mall Gazette*:—"A correspondent at Beyrout writes to the *German Gazette* of Vienna:—"I met to-day an old acquaintance, the camel driver Sheikh Abdul, and he told me that his wife has died. Abdul's wife was no common woman. Her name was once known all through Europe. Sheikh Abdul is the ninth husband of Lady Ellenbrough, whom I met for the first time about 30 years ago at Munich, just after she had eloped with Prince Schwarzenberg from the residence of her first husband. She then went to Italy, where, as she told me herself, she married six times in succession. All these unions were dissolved after a short duration. In 1848 I met her at Athens, where she concluded an eighth marriage with the Greek Colonel, Count Theodoki—however, also only for a short time. Her affections were now bestowed on an old Palicar chieftain, for whom she built a beautiful house at Athens. When her latest marriage was again dissolved she went to the Levant. During a journey from Beyrout to Damascus she got pleased with the camel-driver, Sheikh Abdul, and selected him for her ninth husband. She was married to him after the Arab fashion, and accompanied him for a whole year on his journey between Beyrout and Babylon, faithfully fulfilling her duties. She even milked the camels. When she had grown tired of the nomad life she built for herself a charming palace at Damascus, where her latest husband, whenever he came to Damascus, found hospitality for some days. I had heard nothing of her since 1855, when I met her dressed as an Arab woman, and, notwithstanding the wrinkles in her face, still beautiful. Soon after she won the law-suit against her first husband, and with it a colossal fortune, which will probably go to her relatives in England: for she had no children, so far as I know."

Pall Mall Budget:—"The death is announced of Miss Ann Wallace, a lineal descendant of William Wallace, at the age of 103. Her birth is registered in the Barony parish of Glasgow in July, 1770."

—*Friend of India:* "The murder of Major

Macdonald, which we announced last week, is a more serious event than at first seemed. Captains Ommaney and Macpherson, the district and assistant officers at Peshawur, have been instructed by the Punjab Government to investigate the crime. Many circumstances point to Behram Khan, brother of Noroz Khan of Lalpoora, some thirty miles higher up the Cabul river than the Michnee Fort, as implicated, and the Ameer of Cabul, the Lalpoora Khan's brother-in-law, has been asked to surrender the accused. The Michnee Momunds have had an evil reputation for a quarter of a century. In 1852 they murdered Lieutenant Bullnois, who, as a freak, boasted that he would touch a certain tower across the border and paid the penalty. Twice expeditions have been sent against them. Another may not be necessary if the Ameer has power to restrain his unruly subjects. Too many noble lives have already been sacrificed by assassination from Mackeson to the missionary Lowenthal, and now this officer."

It is stated that Major Macdonold had just inherited a fortune and was about to leave India; that he was the nephew of Lord Dalhousie, and the bravest of men, and but for his dislike to the examinations required for passing in the vernacular, might have held high office.

"Following the examples of the Rugbœans, the Haileybury School is about to raise a fund by annual subscription to support a master in one of the Church Missionary schools in India. He will be called the Haileybury master. Lord Lawrence heads the list of subscribers and it is hoped that many of the old East India College men will share in supporting a working representative of Haileybury in India."

"A correspondent reports, from Sidon, the revolt of the Orthodox Greeks of Syria against their clergy. The recent great Greek Council at Constantinople excomunicated the 10 millions of Bulgarians because they insisted on being ruled by bishops of their own race. The Syrians have the same desire, and their Patriarch, Cyrillus, manfully bearded the Council of which he was a member. Cyrillus is 'Patriarch of Jerusalem and Palestine, Guardian of the Holy Sepulchre, and minister of the Sacred Fire and successor of St. James in the Apostolic chair.' On his return to Jerusalem the clergy of his diocese, and particularly the numerous monks of the monasteries of Jerusalem held a council of their own and deposed him. They threatened his life on his offering to resume the duties of his office, so that to save him from extreme violence the Turkish Governor placed some of the monks in prison, and stationed guards of soldiers about the monasteries. The people support him. Hitherto the Porte has been slow to foster the clergy. It is rather jealous of their encroachments, and in this case it is more than probable that the Government will favour the people, as the Greek clergy are mostly foreigners by birth, originally monks from Mt. Athos, in Greece, and therefore especially disliked by the Turks."

Wednesday, April 9.

—An inquest was held yesterday at H. M.'s Bombay Mint concerning the death of Itnak Jynak, a private in H. M.'s 21st Regiment N. I., who yesterday morning committed suicide by shooting himself with a rifle.

—The annual meeting of the Bombay Education Society, and distribution of prizes to the scholars, came off at the Byculla Schools on Friday afternoon last. The annual report for the past year was read by the Secretary, its adoption was moved by Brigadier General Gell, and seconded by Dr. Rogers.

H. E. the Governor said: "One could scarcely fail to have been struck with how great a portion of the report was devoted to a description of the difficulties with which the institution had contended, and H. E. thought it hard that he should have to stand there as representing, according to the report, the greatest defaulter of all, the Government. With regard to the decreasing connection between the schools and the military service, he was afraid they could hold out but little hope to the Society in any way. With respect to the printing, H. E. said he thought they knew, or most of them had heard, of that hard rule of political economy, that things must be done as cheaply as possible, but he trusted they might find means to give the Society the assistance in another way, which it needed to carry on its operations. H. E. thought that were its military connection to cease altogether it would not prove to be detrimental to the Society. On the other hand the proposals which the Government of India had now before it—the establishment at Ootacamund on the Neilgherries of a large school for the European soldiers' children of Madras and Bombay, was the best that could be, and therefore no loss would be sustained."

—A Mahableshwur correspondent of the *Times of India* says that Sir P. Wodehouse, the Governor of Bombay, unlike all his predecessors, pays his expenses to the hills from his own purse, and assigns as his reason for doing so, that, since it is pleasure and not duty that brings him to Mahableshwur, it is right and proper that he should pay for it, and not the State."

We are glad to hear it.

—The last Home papers tell us of a singular discovery that has been made at the old Conciergerie in Paris. At the Court of Cassation fire had destroyed two out of the three towers, and a little while since the workmen engaged in repairing that named after St. Louis, came suddenly upon a mysteriously deep well. This was contrived curiously in the wall facing the quay, and proved to be nothing less than the fatal dungeon of the old Palace of St. Louis. Yet none of the historians of the Conciergerie mention it, and chance and mischance only have now made it known. An opening of two square yards in one of the turrets reveals a horrid tunnel reaching to the level of the Seine. There it forms a gallery sloping downwards to the bed of the river. The attempt to penetrate into this dreadful dungeon was fruitless, as the interior is lined with sharp iron spears and points, which cross each other in every direction. When this Tower of St. Louis was used occasionally as the dwelling of the kings of France, captives of note were confined in its underground prisons, and when "the powers that were" became anxious to get rid of any one of them they led him through a passage formed in the interior of the wall towards this newly-discovered dungeon. A secret door was opened, and he was precipitated into the yawning chasm, and there, transfixed by spikes, perished in slow torture. Of course, it may be easily imagined that it was only portions of skeletons that ever reached the bed of the Seine. The discovery of this relic of a barbarous age is another milestone marking the progress of humanity.

Thursday, April 10.

—The narrow gauge branch railway, 20 miles in length, from Meagaum to Dubhoe, the property of His Highness the Guicowar, but worked by the B. B. and C. I. Company, is now open for passengers and goods traffic.

—A disastrous fire is reported to have occurred last Saturday at Khundwa, in a locality called Bombay Bazaar. The cause of the fire seems to have been the ignition of gunpowder stored in a Borah's shop, and resulted in the death of three persons, besides the injuring of twenty-three, four of them, it is feared, fatally.

—In Bhera, in the Shahpur district, Punjaub, a species of rat has appeared which is committing great ravages amongst the crops, and causing much alarm to the people of the place.

—We (*Englishman*) are informed that the trial of the mutineer Niaz Muhammad Khan before the Sessions Judge has ended in the prisoner's being found guilty of being a leader in the rebellion of 1857, and of the murder of two British subjects, for which he has been sentenced to death. The Judge who tried the case was himself present at the battle of Shamshabah, in which the prisoner held an important command.

—Messrs. S. Rose & Co. are exhibiting by order of Government, at the Victoria and Albert Museum, the wonderful process of converting water at a temperature of from 80 to 90 degrees of heat into solid ice, by means of fire, generating a gas from hot water that will freeze anything.

The following from the *Indian Statesman* may be read in connection with the above: "The production of a really serviceable gas other than coal-gas, is now an accomplished fact. A company has been formed to work a patented process of manufacturing gas from hydrogen and petroleum. A demonstration of the method of procedure was given a few weeks since at the Battersea Waterworks. Hydrogen is procured by the decomposition of water, and is charged with the carbon necessary for illumination, by passing it through petroleum of specific 0.680. In the first part of the process, superheated steam is conveyed into retorts containing iron and coke raised to a high temperature. The steam is decomposed; the resulting oxygen combining with the iron and the hydrogen is given off, carrying with it some carbon compounds. In this state it will heat intensely, but gives no light. It is therefore of great service for stoves and other heating apparatus. It is now passed through the petroleum at any point in its passage, and then it yields a brilliant flame. It is free from the noxious scent of coal-gas, but is not dangerously inodorous. With coal at over sixty shillings a ton this may be hailed as a boon; for the engineers declare that this gas can be produced at one shilling and sevenpence three farthings per thousand cubic feet."

—*Indian Statesman*: "Mr. Cheever, who lived many years among the California Indians, and during the time had studied carefully their history, manners, and customs, furnishes the following relating to them to the *Naturalist*:—'I saw an Indian come to the banks of the Feather River one afternoon. He was hungry, but had not a particle of food to eat. His first movement was to start a fire. He next turned over some old logs and hunted up some grubs. He then plucked a few hairs from his own head and tied the grubs to the bottom of the reeds, surrounding them with a circle of loops. The reeds were then stuck lightly into the mud, in the shallow water of the stream, and the Indian squatted beside them motionless. Presently the top of one of them began to tremble, when the watcher put his thumb and finger upon it, and tossed a fish out upon the grass: and so he continued to watch and to catch fish until he had enough for his dinner: all going to show that the man who wants but little here below may get that little easily—provided he knows as much as a California Indian."

Friday, April 11.

—The *Bombay Gazette* learns with much pleasure that a scheme is on foot for establishing a leper hospital at Rutnagherry. Statistics collected in 1867 show Rutnagherry to be the most leprosy-stricken district in the presidency. It is intended as a commencement to build an asylum to accommodate 200 patients, in a healthy and secluded place, within easy reach of the Surgeon at Rutnagherry.

—*Telegram, Calcutta, April 10th*: The Ameer of Cabul is taking active steps for the apprehension and punishment of the murderers of Major Macdonald at Fort Michnie, and has issued renewed orders to Nowroz Khan of Lalpoora and Shah Murd Khan, Governor of Jellalabad, for the capture, alive or dead, of Bahram Khan and his followers, and for the confiscation of Bahram's property and that of his brother Inayathoola.

—*Melbourne Advocate*: "The statement that a train had been stopped by a host of locusts will seem to most persons to be one of a most extraordinarily exaggerated nature, and yet the *Bendigo Advertiser* is assured that such was the fact on the line between Castlemaine and Sandhurst on Saturday night. The guard reported that when near Harcourt the train was suddenly brought to a standstill, and upon inspection it was found that an obstruction had been caused by an immense accumulation of locusts on the line, covering the ground to a depth of four inches. As the insects were crushed under the fore wheels of the locomotive the line became so slippery that the driving wheels would not grip. The rails were sanded to no purpose, and at last small pebbles were used, and even then four trucks had to be left behind. From this strange occurrence, persons who have seen nothing of the dense flights of locusts with which many of the provinces have been infested of late, will be able to gain some idea of the immense numbers in which they frequently pass over the country."

—The Overland Mails of March 21st arrived in Bombay harbour this morning.

—The S. S. Masilia, with the outward Indian mails, left Aden for Bombay yesterday at 5 P.M.

—*Day of Rest*: "In the autumn of 1871 Major Malan marched, in command of a wing of the 75th Regiment, to King William's Town, South Africa, and soon after asked for a month's leave. Instead of spending it in sport, he visited a circle of missionary stations during a ride of several hundred miles, and having kept a journal for the sake of friends, has been induced to publish it. It is brief and simple, the experience of a kindly, happy, pious man, easily satisfied, and apt to make a good deal of trifles. The picture of the missionaries at work is trustworthy and exceedingly pleasant. Some of the anecdotes are striking enough, such as the dying soldier who listens to an account of the blowing in of the Cashmere gate, and whose last words are, 'Ah! sir, it's nothing but the love of Jesus can burst the gate of the sinner's heart.' Great good would seem to be done, with much patience and quietness, in this district, and the

stations are evidently Christian settlements that will exercise a powerful influence all round them. Of Lovedale, Major Malan cannot sufficiently express his admiration 'of everything connected with it, and the excellent way it is managed.' In a college he met 'a gentleman who had given up a good trading business for the sake of the gospel, and two brothers, magistrates, who had given up their position to preach the name of Jesus to the heathen.' There is one vice for which the Europeans are answerable, not only for introducing it, but it would appear for forcing its continuance. 'A chief and his people protested against a canteen in their kraal, and they went up to King William's Town, and petitioned the Licensing Board not to renew the license. They urged the grievous injury the canteen was doing them. In vain. The Board dismissed the appeal.' It is little wonder if the missionary complains that a main hindrance to the Gospel is created by the European residents who profess it. Major Malan has left the army, and devoted himself to Christian work in Africa, Cæsar Malan was his near kinsman."

—Deaths last week—347.

—*Overland Mail*, March 21st: A testimonial of 5,800*l.* has been presented to Dr. Moffat, father-in-law of Dr. Livingstone, in recognition of his labours in South Africa.

On Sunday, March 16, an Irish Home Rule demonstration took place in Hyde Park.

Prince Amadeus has arrived at Florence, and was enthusiastically welcomed by the population, who formed a torchlight procession through the streets to the railway station.

The committee appointed to report on the column of the Place Vendome has decided to re-erect the monument as it stood when it was destroyed, and to record by two inscriptions the date of its demolition and that of its reconstruction. The work will be carried on so as to terminate at the time of the total evacuation of the French territory.

Amongst the deaths recorded this week are:—Earl of Carnwath; Lady Acton; Professor Wall; Canon Nepean; Col. J. Wilson, late Madras Army; Col. B. W. Knox; Col. R. O'Connell, R.A.; Col. H. Boye, Bombay Retired; Lieut-Col. F. Wright, R.A.; Major R. Prettyman, Madras Retired; Lieut. W. B. Carden, R.A.; and Mr. C. P. Walker, *Ceylon Civil Service*.

Some disturbances between the Christians of the Greek and the Latin rite have occurred at Bethlehem.

Selections.

THE TWO DELIVERANCES.

Many eyes will moisten as they read the story which Dr. Daggett gives us.

On the fourth day of November 1859 the missionary packet the *Morning Star*, commanded by Capt. John W. Brown, of New London, Conn., was passing from one of the Micronesian islands to another, having on board several missionaries and ten children, and among the latter the captain's son, Frederic, then eight years old. They had spent the day among groves of breadfruit and cocoanut upon Ebon, one of the gems of the Ralick chain, and one of our mission stations, and were now passing under its lee, sailing at the rate of three knots, the line of snow-white breakers distinctly visible as they rolled upon its coral shore. The sun had set, and the last tints of the twilight, so beautiful within the tropics, were fast giving place to the darker shades of a lovely evening. The last meal over, the passengers were seated about the quarter-deck enjoying the cool and gentle trade-wind as it came from the island, now two miles to windward, laden with the perfume of the aromatic Pandanus. The captain sat on the taffrail, amusing a little daughter of one of the passengers, when his son approached him and asked him for a kiss—"just one"—which was given, and the little fellow returned to the forepart of the vessel. Not long after, a plunge was heard, and a lady (Mrs. Dr. Gulick) sprang from her chair exclaiming, "There is a child overboard!" All rushed to the weather side, and as the captain from his seat on the taffrail peered down into the dark waters an object rose to the surface directly beneath him. Placing the little girl on the deck, he sprang to his feet, ordered the helm down and jumped into the curling wake of the brig. Rising to the surface, he shouted, "Lower the whale-boat!" as he struck out for the signal made by the movements of the little hands, calling out as he swam, "Hold on, keep up, I am coming!" but the child heard not. He had come within a short distance of his prize when it suddenly disappeared, and nothing was to be seen but the black water. The captain, however, was an expert swimmer, and rising to a perpendicular he descended feet foremost and struck out under water. A few steps brought him to the side of the drowning one, and then the dress told him it was his own little son. Grasping his arm he brought him to the surface. "O father, O father, save me!" cried the child, as he recognized his father's face. He had feared some sea-monster had claimed him for his own. The father gave him directions as to what he should himself do in order that he might be saved, which he strictly followed. Only once he expressed a fear that "the sharks would come," but was told to dismiss his fears. The captain was getting tired, and the sea occasionally covered his head. The brig had come about and was heading towards him. "Bear a hand with the boat!" he cried, and a welcome "Aye, aye, sir!" was wafted over the waves to his anxious ear. Soon the whale-boat, steered by the second mate, was alongside, and the weary ones were taken on board. It appeared that after receiving the kiss the lad had got into one of the boats amidship, became sleepy, and in attempting to leave it slipped overboard.

From the foregoing incident, as learned from Capt. Brown, and here related nearly in his own words, we pass to another record:

"Died in new London, Conn., Jan. 19, 1873, Frederic Milton Brown, aged 22 years."

He had been a sailor almost ever since the rescue above described, going two voyages to San Francisco, and, as second mate, two voyages to Galveston and the Mediterranean. Having left New London on the 14th of December, to sail again from New York, he was there taken ill on board ship, and after a week of suffering returned home to be cared for, and as it proved to die, in the midst of his family and friends. He had been religiously instructed, and was always a dutiful son, but had never avowed the Christian hope. In the uncertainty of his condition, feeling his spiritual need, he was directed to the Saviour by the father who could no longer rescue him. From conviction he passed to peace and hope. Calling his father to the bedside at midnight, and taking hold of his arm he said, "This is the arm that took me out of the water." "Yes," said the father, "but you can lean on a stronger arm now." "I can, I do, father," was the answer. On his birthday he was baptized on his profession of faith. Young as he was, he was more than willing to die, he longed to be with his Saviour. One of his last utterances was, "Simply to thy cross I cling." And the sailor-boy joined with his sailor-father in the prayer he asked him to offer as his spirit was taking its flight. That father's testimony is, "He was a lovely boy, but I do not want him back to this world of sorrow and pain; he is at rest."

The captain connects this lesson with his account of the deliverance from drowning:—"There was Prayer, Faith, and Obedience. 'Father, save me.' His faith in his father's ability was complete. He obeyed in acting well his own part, or he might not have been saved." By a like application to the Divine Friend he obtained the final "better deliverance."—O. E. D.

GODLESS EDUCATION.

We have very often complained of the godless education imparted in Governmental schools and colleges. The fact is lamentable. Lately the *Friend of India* drew public attention to it, but in the very next issue of the paper a contradiction appeared, signed E. L., evidently from the pen of Mr. E. Lethbridge, Professor of the Presidency College. As the subject is one of vast public importance, the real facts of the case ought to be ascertained, and all the parties concerned ought to avail themselves of the present opportunity to communicate freely their opinions and feelings. We think that all that Mr. Lethbridge affirms on behalf of his brother Professors may be quite right, and yet the real charge against State colleges may remain undisputed. We are ready to believe that those who at present compose the tutorial staff of the Presidency College in Calcutta are men of character, and also extremely anxious to promote the moral well-being of the pupils. We might even go the length of admitting that some of the teachers in Government institutions are models of character and are superior to many in Missionary schools. But these exceptional instances prove nothing. It is the system of secular education and unmoral training, the general tone of indifference and worldliness which characterize the teachers, and the infidelity and scepticism which not a few of them openly avow, and the absence of prominent exmples and teachings of a directly religious character,—it is these which form the subject of complaint, and none of these charges is it possible to gainsay. A good teacher here or good teaching there is a happy accident. The rule always is neutrality, which means generally secularism, indifferentism and materialism, and an absence of direct ethical training. In particular cases—unfortunately not few—it denotes positive sceptical teaching, and even blasphemy and immorality. We have heard authentic instances of teachers scoffing at religion and morality and pooh-poohing the most sacred truths connected with salvation, and even taking advantage of somewhat indelicate passages in the text books to teach immorality on the sly. Barring these exceptional cases, which are highly detrimental to the interests of the pupils and through them to the country, we may speak only of the general tone and spirit of the education in State colleges. Such education may not be and is not immoral, but it is unmoral; it is not irreligious, but it is minus everything that is holy and heavenly,—it is godless. It ignores spiritual and moral life. A tree is known by its fruits. If we look into the beliefs and practices of the great majority of ex-students and graduates, we shall find ample verification of what we have said above. Materialism may be said to be in fashion with these youths. They "delight in giddiness, and think it a bondage to fit a belief," as Lord Bacon would say. Nay, they seem to be altogether unprincipled in matters of moral life, and do not care about conscience and accountability. Many of them are often tempted into habits of dissipation, and thus realise the dangers of their ungodly theories and speculations. Such results are not to be wondered at. They are the inevitable outcome, if not of the instructions received by the students, at least of the influence under which they were brought up. As the teachers, so the pupils. If a census were taken of the Professors of Government schools, and their respective religious beliefs accurately determined, a large number would be found to be freethinkers and materialists. Of course we have no right to quarrel with them about their private opinions. But none can deny that as teachers in public schools, they must naturally disseminate their views, or at least spread their influence far and wide. They cannot teach what they themselves do not believe. To hundreds of youths under their charge, it is to tempt them to spread infidelity. If you give them power and position, you know how they will use them. The rule of neutrality is thus not an evil in itself, but a terrible instrument of ruining faith in the hands of sceptics, and of ruining public morality in the hands of the depraved. All possible dangers which it may lead to, may be averted if the head of our Government will, as we have often suggested, issue stringent orders to the effect that no teacher should inculcate principles subversive of godliness and morality, and that every teacher should positively teach morality.—*Indian Mirror.*

Miscellany.

—We find in the *Scotsman* a notice of some of the discourses occasioned by the death of Dr. Guthrie. The following is a sketch of the remarks made by the Rev. Dr. Candlish in Free St. John's Church, March 2nd: Dr. Candlish took as the text of his sermon Hebrews ix. 27 and 28—"And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time without sin, unto salvation." Having preached an impressive discourse from these words, Dr. Candlish said:—I have now to ask you, brethren, to listen to the sentences which I am about to read. They are not mine, but another's. "'Thank God, my tongue has been unloosed!' 'Oh! most mighty and most merciful, pity me, once a great sinner, and now a great sufferer.' 'Blessed Jesus! what would I now do but for thee.' 'I am a father, and know what a father's heart is; but my love to my children is no more to God's infinite love, as a Father, than one drop of water to that boundless ocean out there.' 'Death is mining away here, slowly but surely, in the dark.' 'I often thought,

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on 28 February, 2020

and even hoped, in past years, that God would have granted me a translation, like Chalmers or Andrew Thomson. But it would appear now this is not to be the way of it.' 'Oh! the power yet in that arm'—the right arm stretched out with force while in bed—'I doubt it presents the prospect of a long fight; and if so, Lord help me to turn my dying hours to better purpose than ever my preaching once have been.' 'The days have come in which I have no pleasure in them.' '*Vanitas vanitatum*, vanity of vanities. I would at this moment gladly give all my money and all my fame for that poor body's'—a smiling countrywoman tripping by—'vigour and cheerfulness.' 'A living dog is better than a dead lion.' 'I have often seen deathbeds. I have often described them. But I had no conception till now of what hard work dying really is.' 'Had I known this years ago, as I know it now, I would have felt far more for others in similar circumstances than I ever did.'. 'Ah! my dear children, you see I am now just as helpless in your arms as you ever were in mine.' Of telegraphic messages about him—'I bless God for the telegraph; because these will serve as calls to God's people to mind me in their prayers.' Of the Queen's inquiry—'It is very kind.' Of a young attendant—'Affection is very sweet; and it is all one from whatever quarter it comes, whether from this Highland lassie or from a Peeress, just as to a thirsty man cold water is equally grateful from a spring on the hillside as from a richly-ornamented fountain.' Parting with a humble servant—'God bless you my friend.' 'I would be most willing that any man who ever wrote or spoke against me should come in at that door and I would shake hands with him.'" These are fresh and racy deathbed utterances, true to the nature of the man who, to the last, retained his genial originality: the man who, with genuine courtesy and his wonted humour, apologised for the trouble he was giving, referring to Charles the Second's begging his courtiers to excuse him for being such an unconscionable time in dying; the man who, child-like as he always was, chose "bairns' hymns," as he called them, for his solace in his weakness—"Oh! that will be joyful," and "There is a happy land"—relishing them as he relished that one of Cowper, "There is a fountain filled with blood," and preferring them to all other uninspired songs of praise. Here I would fain stop, and leave the last words of a singularly true and gifted man to tell with their own proper weight free from the infusion of more commonplace remarks."

"How I admired and loved Thomas Guthrie, and how he reciprocated my affection during all the years, some five and thirty, of our close familiarity and most intimate and cordial friendship; how genuine and brotherly a friend I ever found him; what experience I have often had of his noble generosity; how very pleasant he has been to me, I dare not trust myself to say. Friend and brother, comrade in the fight, companion in tribulation, farewell! But not for ever. May my soul, when my hour comes, be with thine! A great man, truly, in Israel has fallen. Men of talents, men of abilities, men of learning, are not uncommon. Men powerful in thought and speech are often raised up. But genius, real poetic genius, like Guthrie's, comes but once in many generations. We shall not look upon his like soon, if ever. Nor was it genius alone that distinguished him. The warm heart was his, and the ready hand; the heart to feel, the hand to work. No sentimental dreamer or mooning idealist was he. His piety was ever active. Tears he had; but also far more than tears for all who needed sympathy and help. His graphic pictures of the scenes of misery he witnessed were inspired by no idle dreamy philanthropy, after the fashion of Sterne or Rousseau, but by a human love for all human beings, intensely real and vigorously energetic. His self-denying labours among the families of the Cowgate, where he shrunk from no drudgery for himself, and shunned no contact with poverty and vice in others; his noble zeal in every good and holy cause; his rising, almost alone at first, to the full height of one of his best enterprises—the rescuing of children from sin and sorrow, from ignorance and crime—these and many other like memorials of his wide, comprehensive, practical benevolence, will not soon pass from the grateful memories of his countrymen. He did not, indeed, venture much on the uncongenial domain to him of ecclesiastical polemics, or the wear and tear of ordinary church administration—leaving that to others whose superiority in their department he was the first to acknowledge; but, in his own sphere and in his own way, he was to us, and to the principles on which we acted, a 'tower of strengh.' His eloquence alone, so expressive of himself, so thoroughly inspired by his personal idiosyncrasy, so full always of genial humour, so apt to flash into darts of wit, and yet withal so profoundly emotional and ready for passionate or affectionate appeals—that gift or endowment alone made Guthrie an invaluable boon to our Church in the times of her ten years' conflict and afterwards. But the Guthrie monument, so far as our Free Church is concerned, is in our thousand manses—a monument which he himself reared, and in the rearing of which he may be truly said to have sacrificed his health and strength."

TELEGRAPHIC NEWS.

Paris, April 3rd: The French Government have decided to proceed with the trial of Marshal Bazaine.

London, 4th: A detachment of the Khiva expedition left Kasalinsk on the 16th ult., accompanied by the Grand Duke Nicholas, to join General Kauffmann.—The Spanish Government are supplying 40,000 rifles to the volunteers in Catalonia.—The Commons have rejected Mr. [Sir George] Jenkinson's motion favouring a railway through the Euphrates valley.—Mr. Fawcett's new University Bill was introduced yesterday into the House of Commons. The second reading will be on the 21st April next.

Versailles, 4th: The French Academy received the Duke D'Aumale yesterday.—M. Buffet (the candidate from the Right) has been elected President of the Assembly by 304 against 285 votes.

London, 5th: In the House of Commons last night, Mr. Grant Duff, replying to Sir C. Wingfield, admitted that the cost of horses bred in Indian Government studs was excessive. The question of the maintenance of studs, he said, was under consideration.—Lord Enfield, replying to Sir C. Wingfield, said that the French Government have instructed their Naval Commander to prevent Arab slave dhows from carrying the French flag.—The Dutch Chambers have passed a bill suspending the coinage of silver until next November.—Great tightness prevails in the New York money market.

Madrid, 5th: Senor Figueras has assured the Permanent Committee that the condition of Spain is better than is imagined, and that the public mind was quite calmed.

Paris, 6th: The National Assembly has passed a Bill suppressing the Central Municipality of Lyons.

St. Petersburg, 6th: The Russian Press demand the permanent acquisition of Khiva. The Fchgischlar column started on the 5th instant.

London, 7th: An inquiry has been opened at Halifax on the loss of the S. S. *Atlantic*. Captain Doss, who was in command, admits having misreckoned the steamer's position.—Some large rice mills at Liverpool have been burnt. The damage is estimated at £100,000. The Mixed Commission at Washington has rejected the Calcutta claims.—*Obituary*: Marchioness of Waterford.

8th: Mr. Lowe has presented his Budget.—The revenue for 1873 amounts to £76,609,000, and the expenditure to £70,714,000; the revenue for 1874 amounts to £76,617,000, and the expenditure to £71,871,000. Half the Geneva award will be paid from the surplus, and the other half by Exchequer bills, if the revenue is unfavourable. The duties on sugar will be reduced by half, and a reduction of one penny will be made in the income tax.—In the House of Commons last night, Mr. Gladstone, replying to Mr. Stapleton, said that, in the opinion of the Law officers, the subscriptions and gifts in behalf of the Carlists are not illegal.—The value of the exports from Great Britain during March is £21,750,000, and that of the imports £29,875,000. The exports of coal during the quarter amount to 2½ million tons.—The strike in Staffordshire has been averted by the men yielding.—The Prince of Wales will start for Vienna on the 24th instant.—The Pope is indisposed, and has been forbidden to leave his apartments.—Italy, England, and Austria oppose, and France favours the augmentation of the Suez Canal tolls.—An international commission will shortly assemble at Constantinople.—Mr. Lowe has stated in the Commons that the National Debt was reduced last year by £6,861,000. The reduction on the duty on sugar will come into force on the 8th May.—H. M. S. *Enchantress* left Mombaza on the 28th March for Muscat and Bombay, and she expects to arrive at Bombay by the end of April.

Paris, 9th: The National Assembly has passed a vote for an indemnity of 140 million francs to be paid to Germany by Paris and 120 millions more by the departments.—The Municipal Councillors of Lyons have resigned.

London, 9th: The Budget has met with general approval.—Mr. Corry has been elected member for Tyrone.—Parliament has been adjourned for the Easter recess.

Berlin, 10th: The Emperor William, accompanied by Count Von Moltke and Prince Bismark, will proceed to Saint Petersburg on the 26th instant.

London, 10th: The Pope is obliged to keep to his bed.—Sir Bartle Frere has addressed a long memorandum to Earl Granville respecting Captain Fraser's estate at Kokotoni, and demonstrates how the freedom of negroes has improved their moral and intellectual condition.

Paris, 10th: The supplementary elections in eight of the Departments of France will take place on 27th instant. It is expected that the Republicans and the Radicals will nominate M. Barodet, the deposed Mayor of Lyons, in opposition to M. Remusat, as a protest against the suppression of the Municipality of Lyons.

PASSENGERS SAILED.

Per P. and O. Str. *Ellora, April 7th*:

For Southampton.—Mrs. Fitzgerald; Col. R. W. Chambers; Mr. Edward Hall; Mr. and Mrs. W. E. Blythe; Mrs. Bladwell, child and infant; Mr. Loresay; Lieut. D. D. Pryce; Mr. and Mrs. Gibbon and infant; Lieut. H. H. Mulcahy; Quarter Master T. Dixon; Mr. and Mrs. McGavin; Sub-Lieutenant C. J. Robarts and Mrs. Robarts; Mr. G. Greig; Major-General and Mrs. B. F. Tyker; Mr. E. G. Watkin Williams and 2 infants; A Gentleman; Mr. D. Macneil; Mrs. Gillespie; General Daly and child; Mr. Mongel; and Mr. C. Lockington.

For Brindisi.—Major C. F. Sharpe; Mr. T. M. Mason; Mr. G. Druitt; Mr. Limjee J. Botlibaee; Col. Alex. Fraser, C.B.; Mr. L. Griffin.

For Venice.—Mr. H. A. F. Smith; Mr. Alex. Hope; Mr. J. Minn; Mr. G. R. Payter; Mr. J. C. Shaw; Mr. W. Peppe; Mr. E. Macnaghten; Surjeon Major and Mrs. Sylvester; Miss Blurton; Mr H. S. Cox; Rev. W. S. and Mrs. Price; Lieutenant Colonel Williams; Mr. J. Cranston; Major T. P. Harrison; Mr. J. C. Brown; Brigadier General Turner, C.B.; Mr. and Mrs. Wickes and infant; Mr. Hewett; Mr. John Quinn; Mr. Oldham; and Captain Bux.

For Suez.—The Yarkand Envoy, 2 servants and 4 attendants; and Mr. Chas. Blair.

For Gibraltar.—Rev. Mr. A. L. Lins.

Per Str. *Gresham, April 10th*:

For Malta.—Mr. D. F. Martin; and Mr. J. L. Broder.

For Liverpool.—Col. and Mrs. G. H. M. Aynsley, Miss Aynsley, and 2 children; Col. and Mrs. W. D. Bishops and child; Captain and Mrs. C. Beadon and child; Miss Clark; Mr. Harman and child; Mr. and Mrs. J. Jackson; Mr. and Mrs. G. J. Laidman; Mrs. Martin, 4 children, and European servant; Mr. and Mrs. E. J. Martin, and 2 children; Major and Mrs. H. V. Mathias; Colonel W. Montriou; Mr. Nicholson; Mr. and Mrs. E. W. Parry; Captain and Mrs. G. Pirrie and child; Major and Mrs. J. Reay and child; Mrs. Rowe; Captain and Mrs. R. F. C. A. Tytler, and child.

Per Str. *Memfi*:

For Trieste.—Major C. C. Taylor; Major Battye; Colonel P. W. Luard; Dr. Washton; Assistant Surgeon G. Atkinson; Mr. and Mrs. B. Stainforth; Mrs. Boresen and 3 children; Mr. Cumroodeen Tyebjee; Mr. T. B. Jamieson; and Mr. Schmid.

For Suez.—Mrs. Hajee Jussuf; Mrs. Hajee Mahomed Hussein; Mrs. Akbar; Mr. and Mrs. Mirza Hussein; Messrs. Kerbalay Hussein, Gol Chaman, Mama Oostadaee, and Aristotelle.

For Port Said.—Mr. Hussein.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

MARRIAGE.

BOOKER—JACKSON—March 10th, at Holy Trinity Church, Sonapore, by the Rev. C. Gilder, W. H. Booker, to Jane, youngest daughter of John Jackson, Esq., of Goole, Yorkshire.

DEATHS.

MAUGER—March 31st, at Clifton, near Kurrachee, Major Charles Mauger, of the Bombay Invalid Establishment, aged 58 years.

FELL—April 4th, at Poona, Richard Fell, Junior, aged 29 years.

FERNANDEZ.—April 8th, at Bellasis Road, Byculla, Nicholas Fernandez, Esq.

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